I shall briefly explain in this chapter what is conveyed
by the Transcendental Attributes known as
Satyam, ^fnanam,
Anantham, Adwaitham.
To start with, the Supreme Being is Satyam —the most
True, self-contained Verity; the sole all-compassing, all-
interpreting Reality; the self-subsistent Existence; the real
Essence of His own Being; the very Substance, the very
rock-foundation of the whole universe; the Supreme Self-
acting, Self-consistent, Self-determining and Self-directing
Creative Will-Force which penetrates every atom and governs
every motion, every thrill and vibration from the outskirts
of the heavens to the tremor of a gossamer or the pulsing
of a molecule in the breast feather of a robin or the stamen
of a violet,—that Living Energy by which alone all the worlds
and all that is in them are sustained in their perpetual thrill
and ever-lasting tremor of motion,—that Holy Spirit that
pervades the whole universe, conscious at every point, with
attention concentrated everywhere. The Zeus of the Greeks
and the Jehova of the Jews and such like narrowly conceived
deities of other faiths, all fade into insignificance before Him.
He is " *Sway am Jyothi*", the Se!f-Luminous,

the Eternal
Light that illumines the universe. He is *tHe*
Light "of lights.
ts The sun does not shine there nor the moon, the stars or the-
Lightnings. How shall the fire shine there ? All shine after
Him, the shining one. All this shines by His light '| So *
proclaim the Katha and Svetasvatara Upanishads. Were all
lights quenched, did the sun set for ever, yet that luminous
Supreme Soul will be effulgent—undimmed in His glory.
The world, material and moral, visible and invisible,
tangible and intangible, external and internal, containing
inanimate and animate objects and finite selves, is His
creation. His emanation, a reflection of His Power, Intelligence,
Love and Righteousness, His Substance unfolded into forms
by His spiritual Self-action, exists in His All-comprehending
Consciousness and is true only in relation to and finds the